~~Dhp A~~ 26-16 ADOSA 1

DhpA - 4 - 6

Kakacupama sutta

SN - Sagāthav. 1 Brāhmaṇa Saṃ. Akkosa Sutta

SATIPAṬṬHĀNA

1 MN 3 83 (ānāpānasati as all 4 satipaṭṭhānas)

2 PS I 280 (arahatta through contemplation on mind)

3 S V 175 (complete practice of satipaṭṭhānas leads to arahatta, partial practice to lesser attainments)

4 S V 325 (cooperative nature of satipaṭṭhānas similed to chariots scattering dust on road)

5 M III 221 (other three satipaṭṭhānas apart from the mind)

6 MN I 249 (Buddha slept during the day (?))

7 S I 107 (Māra pokes fun at the Buddha)

8 Vin I 182 & A III 375 (simile of lute for the middle path)

9 Ud 68 (simile of blind men touching the elephant — to sidelined sole reliance on one's own experience) (one should also make use of oral tradition & reasoning (book (?)))

~~memory remembering~~ (sati & sarati)

10 Dhs 11, Vibh 250, Pp 25 As 121, Mil 37 & Vism 162

Sn 1035 (sati keeps the world's streams in check → wisdom can cut them off) (indriya saṃvara)

11 S V 6 (sati → saṃvara)

12 S IV 198 (sati ~ saṃvara (of 6 sense doors))

13 Nid II 262 (sati - has receptive & not interfering quality!!!)

14 M III 25-28 (sati ~ peacefulness) (sati in jhānas)

15 M III 136 (Dantabhūmi sutta - satipaṭṭhāna helps for jhānas)

16 S V 156 (samatha for joy & serenity - helpful for satipaṭṭhāna)

17 S III 93 - during advanced satipaṭṭhāna (sappaṭṭhita) unwholesome thoughts don't arise

18 A II 87, A III 131 & A V 110 - (other causes of unpleasant feelings)

A D III 222 (four kinds of samādhi)

20 A II 27 (lists an insight meditation as alternative for "samma samādhi")

21 M III 162 & A IV 439 - represent first jhāna as rather a difficult (deep) attainment (by Buddha)

22 S IV 263 ~~& A I 23~~ - (the Buddha assists ven. Moggallāna to attain 1st jhāna)

~~S IV 217 & S IV 220-3 (~~

23 S IV 217 & S IV 220-3 (impossible to speak during 1st jhāna)

24 A V 135 - impossible to hear a sound during jhāna

25 M I 159 & M I 174 - upon entering 1st jhāna one goes beyond the range of Māra's vision

26 S V 410 & S II 18 - requirements for Sotāpanna & A III 63 + M I 323

27 S V 95 - sotāpanna during Dhamma preaching

28 A IV 380 "the more advanced types of stream-enterers"

29 A II 126 & A I 267 - ariya puggala (sotāpanna & sakadāgāmi) with jhāna are born in Brahma world and then Parinibbāna

30 M I 356 & A IV 422 - (mention necessity of jhāna for anāgāmi & arahanta)

31 D I 124 (Soṇadaṇḍa Sutta - compares sīla and paññā to two hands washing each other)

32 A II 150 (Arahanta - 2 paths: a) jhānas b) without jhāna / samatha)

33 D I 75 (Vipassanā after emerging from jhāna)

34 A IV 123 (who has respect for the Buddha holds samādhi in high regard)

35 ↘ A II 31 & S II 225 - lack of respect for samādhi will cause disappearance of Saddhamma

36 S I 120 (Godhika), M III 266 & S IV 59 (Channa); S III 123 (Vakkali) - (Arahants during suicide)

~~A IV 87~~

37 Vin I 295 & A III 251 - (falling asleep/sleeping with the awareness of the benefits)

38 Ps I 253-61 (four aspects of 'clear knowledge')

39 M I 421 & M III 240 - ('and whatever other parts there may be')

40 Sn 197 & A IV 386 - (repulsive nature of excretions from body orifices)

41 M III 240 (6 elements of body)

42 M I 188 & 422 - fire & air in body
& M III 241

43 M III 31 (importance of 4 elements meditation)

44 Th 267-70 (contemplate a girl → arahant)

45 A III 306 & A IV 319 (maraṇānussati)

46 S V 189 - all four satipaṭṭhānas are needed to understand
all three kinds of feelings

47 M I 303 & M III 285 & S IV 205 - feelings & defilements

48 A IV 88 - vedanānupassanā instruction

49 S IV 218 - vedanā saṃyutta (feelings ~ winds)

50 A V 2 & A III 435 - importance of joy for Nibbāna

51 Th 81 - avoiding kamma by Nibbāna (???)

52 S III 1 - (train: "My body may be sick, yet my mind will
not be affected.")

53 S V 115, 119, 125 & 126 (kinds of feelings)

54 A IV 85 - antidotes for torpor (and other nīvaraṇas (?))

55 Ps-pṭ I 375 - restlessness & worry (their similarity)

56 S V 121 & A III 230 (hindrances ~ defilement of water)

57 D I 71 & M I 275 (how to contemplate on hindrances)

58 Ps I 282 - future 'non-arising' of hindrances

59 A III 185 - antidotes for vyāpāda

60 S V 131 & A V 300 - mettā: abbāpana → arogā

61 S V 105 sustained application of energy

62 A V 147 & D II 283 - how to deal with vicikicchā & Sāti's
stream-entry

63 S V 279 - (internal (ajjhatta) - mind, external (bahiddha) - senses) 3
64 A III 439 - Sotāpanna can't believe in anything permanent
65 S V 184 - Samudaya sutta (conditions for each satipaṭṭhāna)
66 S IV 211 & 215 (impermanence & conditionality)
67 S II 26 (explanation of paṭiccasamuppāda)
68 A III 440 (sotāpanna understands paṭiccasamuppāda)
69 Vibh. 164-92 (paṭiccasamuppāda related to single mind moments)
70 M III 299 - Indriyabhāvanā sutta (pleasure & displeasure dependently arisen)
71 M I 111 Madhupiṇḍika sutta (cakkhuñ ca rūpe ca cakkhuviññāṇa etc.) - a different kind of dependent origination

72 S II 68 & 71, S V 389 - "noble method" - a quality of stream entry → realization of paṭiccasamuppāda
73 M II 197 - householder & monk
└ no difference in developing the 'noble method'
74 M I 294 & A IV 110 - knowledge of Dhamma important for progress in meditation
75 M III 92 (effect on body - by the 4 jhānas)
76 S V 170 (simile for body contemplation of a man carrying a pot full of oil followed by a man with drawn sword)
77 A I 45 - (those who don't practice contemplation on body do not partake of the deathless)
78 Paṭis. I 185 (feinting sounds of gong progress in ānāpāna s.)
79 A III 306 & A IV 319 - (death or breath (unpredictable)
80 M III 78 & S V 315 (ānāpāna s. as satipaṭṭhāna)
also M III 83 & 87, S V 312 & 323-36
81 S III 151 (self & body postures)
82 A III 29 & V II 119 - health benefits of walking meditation
83 PS I 257 & 8 - Arahants through cankamana
84 A IV 87 - cankamana to overcome drowsiness

85 S III 27 - 5 aggregates - knowledge important for Nibbāna
86 A V 52, S III 19-23 know 5 aggregates → Nibbāna
87 M III 282 aniccā → anattā
88 S IV 198 investigation of pañcakkhandha
89 M III 19 who suffers the kamma? if no 'self'?
90 M I 432, M II 24 (anusaya - latent tendencies)
91 S II 109, (analysis of sense experience)
Vibh 101
92 A V 109 list of cognitive trainings
93 S V 134 importance of bojjhangas
94 S V 127 learning & remembering
95 S V 129-33 (balancing bojjhangas)
96 S V 452 need for knowledge of 4 noble truths
97 S V 436 4 noble truths in practice
& S V 52 & A II 247
98 S IV 86 & S V 426 . 4 noble truths ~ 6 sense-spheres
99 M I 191 & S V 425 . - " - ~ 5 aggregates
100 Ps I 250, 252, 270, 271, 272, 279, 280, 286, 287, 289, 300
- " - ~ various phenomena

101 Sn 884 - only one truth
102 A I 254 - progress to Nibbāna ~ refining gold
103 A I 240 - - " - ~ planting crop
104 S III 134, A IV 125, M I 104 & 357 - hen on eggs
105 S III 225 - Dhammānusārī & saddhānusārī - at death sotāpanna
106 S V 299 - see F. L. Woodward's trans. 'should be abandoned' ↙ (rather) accommodated (vihātabba) ↙ then correct the AN's page no. mentioned in Satip. p. 271 note 3

107 A III 450 - requisites for satipaṭṭhāna
Vin I 92 - exemption from duties for teacher if the monk meditates in seclusion

M I 17 & A V 202 - difficulty in living in seclusion

110 A III 31 - the Buddha & noisy householders

111 A V 133 - leaving without taking leave in case of noisiness is alright

112 V III 229, S V 13 & 325 - Buddha & 3 months retreat

113 S V 179 (about neglecting satipaṭṭhāna)

114 M I 340, S V 177 & 178 - lay people & satipaṭṭhāna

115 A III 39 f - even 4th jhāna & disrobe

116 S V 189 - inviting others for satipaṭṭhāna
see also S V 169 (balancing)
also M I 95 & Dhp 158

117 S V 28 - āsavas & anusaya